

A  
SERMON  
CONCERNING  
Publick Worship,  
Preached before the  
QUEEN,  
O N

*Wednesday the 23<sup>d</sup> of March, 1691.*

---

By *Thomas Manningham* D. D. Chaplain in  
Ordinary to Their Majesties, and Rector  
of *St. Andrew Holborn.*

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Published by Her Majesties Special Command.

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L O N D O N :

Printed for *W. Crook* at the *Green Dragon* without  
*Temple-Bar*, and *S. Smith* at the *Princes Arms*  
in *St. Paul's Church-yard.* 1692.



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Dr. *MANNINGHAM*'s  
**SERMON**  
Before the  
**QUEEN,**  
A T  
**WHITE-HALL,**  
*March the 3<sup>d</sup>, 169<sup>1</sup>.*

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DE. MARY NIXON

SERMON

Before the

QUEEN

WHITE-HALL

March 21. 1694



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A  
SERMON

CONCERNING

Sanctification

Preached before the

QUEEN

at the Chapel of St. Andrew's,  
London, the 23rd of May, 1862.

By Thomas Mackintosh, D.D., Chaplain in  
Ordinary to Her Majesty, and Rector  
of St. Andrew's, London.

PUBLISHED BY THE REVISED SPECIAL COMMISSION.

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*Isaiah* LVI. and the latter part of the 7th Verse.

--- *Mine House shall be called an House  
of Prayer to all People.*

**I**T may not be improper, for our better understanding of these words, to reflect upon some few things relating to that Great and Magnificent Temple which King *Solomon* built unto the Lord.

1. That altho that Temple was erected to serve chiefly for the *Ceremonial Worship* among the Jews, yet the building of a Temple to God was no part of Ceremonial Duty.

There were always, even from the Creation of the World, set and appointed places for the more *Solemn Worship* of God: That which was commanded in the \* *Law* concern- \* *Deut. xii.*  
ing this matter, was consonant to the Light <sup>5, 11.</sup>  
of Nature, and the same that Religion taught all Mankind to observe: for a main part of the *External Acknowledgment* of God, is by dedicating of Altars and Temples to him,

him, and by separating of Places for his peculiar Service.

\* 2 Sam.  
vii. 2.

\* V. 13.

The Design of Building a Temple to the Almighty, enter'd first into King *David's* Heart, from an Instinct and Principle of Natural Religion, and from an ardent desire of leaving some standing Testimony of the Extraordinary Devotion of his Soul; but the actual performance of that glorious Design was reserv'd, by the \*immediate Appointment of God, for the more peaceable and quiet Reign of King *Solomon*.

1 Kings  
viii. 27.

2. When *Solomon* Dedicated that Temple to the Lord, he took especial care to prevent all unworthy and idolatrous Thoughts concerning God, that the Minds of the Jews might not be possess'd with any such gross Conceptions as the Heathen entertain'd concerning *their Temples*, which they generally esteemed as a sort of Confinement to their Gods: whereas *Solomon* asks, *Will God indeed dwell upon the Earth? behold the Heaven, and the Heaven of Heavens cannot contain Thee! how much less this House which I have builded?*

All that he intended and desired, was, That God would have respect unto the *Prayers*

ers and Supplications, and the Religious Duties that were perform'd in that place, and *That his Eyes might be open towards that House* <sup>V.28,29.</sup> *day and night.*

3. *Solomon* did not beg That God would regard only the Prayers and Supplications of the Jewish Nation, when either they Worshipped in or towards that Temple; but his concern reach'd further, even to the Stranger \* <sup>V.43.</sup> and to *All the People of the Earth.*

Accordingly there was a particular place of *Worship* appointed for the use of the Strangers amongst them, which was called *The Court of the Gentiles*: And this was the place where the Buyers and Sellers, and Money-changers sate, whom our Saviour drove out with an exceeding Transport of Zeal, making use of this Text, and adding to it another passage out of the Prophet \* *Jeremiab, Mine* \* <sup>Chap.vii.</sup> *House shall be called an House of Prayer, but ye* <sup>11.</sup> *have made it a Den of Thieves.* <sup>Matth. xxi.13.</sup>

The Jews were too Zealous a sort of People to suffer any such prophanation of That part of the Temple in which their own *Worship* was perform'd; but as to *That*, which was allow'd to the Strangers, they look't upon *It* as prophan'd already by the *very Worshipers*.

pers themselves, and that nothing could well defile it more.

But our Saviour, to shew that the *Ceremonial Worship* was now to expire, and that the *Nations* were to be receiv'd into his Kingdom, exercis'd a most surprizing and extraordinary act of Zeal in *Their* behalf; and requir'd as much *Reverence* for the Court of the *Gentiles*, as they did for the most Sacred part of the Temple.

It is here called an House of Prayer and not of Sacrifice; because Prayer is an Universal Duty, the chief and most eminent part of Religious Worship, and without which Sacrifice it self was not accepted. An House of Prayer to *All people*; whereby the extent of This Duty was signify'd, and how suitable it was that God should be worship'd by *all people*, and all *Nations*, as The Great Lord of Heaven and Earth, as The God of the *Gentiles*, as well as the Jews: that his Honour should be made known throughout all the world, and that he should be acknowledg'd and serv'd in as *Publick* a manner as the Circumstances of Mankind could admit.

The Text being thus open'd and explain'd, is capable of affording great variety of Matter; either

either for justifying the Sacredness of Religious places, and the Reverence that is due unto them; or for enlarging on the Nature of Prayer, and shewing the Excellency of that Duty: But because by Prayer in this place we are to understand the whole Body of Religious Duties, consisting of Prayers, Praises, Thanksgivings, Sacraments, and Dedications of our selves to God, which altogether make up our Spiritual Sacrifice; and because this Duty is here extended to All People, to All Nations, to signify the most publick and solemn performance of it: Therefore the only thing which I shall endeavour from these words, shall be to lay before you some Considerations in order to raise your esteem for the publick Worship of God, to encourage your Constancy in it, and to encrease your delight and joy in that most acceptable Service. And this I take to be a very seasonable Subject in this Holy Week, which the Church has thought fit to distinguish from the rest of the Lent, by a peculiar enlargement of her Publick Devotions.

The many unreasonable Exceptions that have been made against our Form of Worship; The placing the main of Religion in the Hearing of Sermons; and the fanciful opinion of some, that they can serve God as acceptably



at Home, as in the Church ; have very much lessen'd that Zeal among many, which is due to that Worship which is perform'd in the *Publick Assemblies*.

But I shall endeavour to make it appear, That the *best Homage*, which we can pay to God, is that which is *most Publick* ; and that the best part of *Religion* is that, which we exercise in *Common* with united Hearts and Voices in full and solemn Congregations.

I. This is the way of giving the greatest Honour to God.

It is but a poor and a very unworthy sort of Honour, which we, the lowest of all Rational Creatures, such Rational Creatures as are united to corruptible Bodies, which depress and clog the Soul, are able to pay to our great Creator : But if we take care to glorifie Him according to those Abilities he has given us, and according to that Manner he has prescrib'd unto us, he will accept of our sincere Homage, tho' it be but a mean Sacrifice, and will make us capable of Adoring him hereafter in a more Perfect way.

He has several Orders of Pure and Spiritual Beings to glorifie him with the immediate Adoration of their Minds ; but we are confin'd to  
Bodies,



Bodies, and must give him glory, as he has made us capable of giving it: we must declare his Greatness and his Goodness to one another, and give outward Testimonies of the inward sense we have of his Perfections, of his Majesty, of his Power, and of his Mercy. Now to do this in the most *Publick* manner is the way of giving the greatest Honour to God, and is a Veneration most suitable to the Majesty of him we Adore.

When a Multitude of People meet together to Worship the Almighty, and to set forth his Praises; it makes some little Figure of Heaven, it raises our Minds to more magnificent Conceptions of God, and more fully represents him to us as the Governour of the World: Whereas, if we look upon him, as only intending our private Interest, as busied only to serve our present wants, we may be thought to conceive of him, rather as an Idol, than as that Infinite Being, whose Care and Providence are extended to the concerns of the whole Creation.

To Worship God truly, is to make him known to be the Lord of the Universe, the Common Parent, Preserver, and Benefactor of all Mankind; and therefore *Publick Assemblies* are the best signification of his glorious Per-

fections, and vast Dominion: for They are a *Visible* expression of the greatness of God, they enlarge our Idea of him, and make us more sensible of his Majesty, than words and language can do.

They who cannot use their Minds to any abstracted ways of Thinking, may be wonderfully confirm'd and heighten'd in their Acknowledgments and Thoughts of a Deity, when they see how the Learned and the Rich, and the Honourable, and the greatest Persons upon the Earth, do bow and kneel before their Maker, and humble themselves in the Dust of the Sanctuary to witness their profound Veneration of an Infinite Wisdom, Power, and Goodness.

What becoming Thoughts and Affections towards God must this needs inspire into the Multitude, when they shall observe those, whose Knowledge and Judgment, whose Vertues and Excellencies they exceedingly admire, to behave themselves most Reverently and Devoutly in the Presence of God? What Excuse can they have to neglect that Religion which they plainly perceive to be in such high esteem with those of the greatest Place and Dignity, and of the clearest repute for Wisdom and Piety?

What

What Desire, what holy Ambition must it raise in the Common People, to appear often in the Place of Divine Worship, and to make up the great Congregation; that they may mingle themselves with the Noble and Wise, and be equal Worshippers with them, of the same God, and the same Mediator?

II. The Nature of Religion is such, that it especially requires a *Publick Exercise*.

That which makes all our Actions religious, is the performing them in Obedience to God, and with an Intention of his Glory; whatever the particular Duties are in which we are engag'd, whether they immediately respect our Neighbours or our selves, if the chief Motive of doing them be derived from the Will and Pleasure of God, they are a Religious Service. But what we more properly call Religion, is that which has an immediate Respect to God, and is directly intended for the promoting of his Glory; and the most eminent part of this Religion, is the *Publick Service* of the Church, which is still more eminently so, as it is more Publick and Solemn, because more becoming the Honour and Greatness of him we Worship.

This Religious Service is a Natural Debt which

which we owe to God; as we are his Creatures; and had we continued Innocent, would have principally consisted in Praises and Thanksgivings, and high Admirations of God's Power and Wisdom and Bounty! But since we are in a Fall'n Condition, and a State obnoxious to the displeasure of God, there is a Necessity of glorifying him by an humble *Confession* of our Sins, and an earnest Importunity for Pardon and Forgiveness. And this can never be so Acceptable, as when it is Publick; for by that means we take more shame to our selves by making a more Solemn Acknowledgment of our guilt, and we give more glory to God by our open Confessions and Humiliations.

Most of the *Psalms* of *David* were design'd to a Publick end, and to make up the Service of the Congregation: and he himself reckons it as one of the more bitter Afflictions of his Life, that the Troubles of his Kingdom sometimes banish'd him from the Publick Service of God: For tho' we have no reason to doubt but so Religious a Person maintain'd a continual intercourse with God by way of private Prayer; yet the *Solemn Service* of the *Sanctuary* was that in which the Honour of God was so signally acknowledg'd and display'd; and

his

his Name so eminently glorify'd, that nothing else could properly carry the *Title* of *Divine Worship* among the Jews: and therefore in their Captivity, whenever they made their private Addresses to God, they directed themselves towards *Jerusalem*, where the *Temple* of the Lord was founded.

Our blessed Saviour, in the Reformation he made of Religion, was most tender of the Honour of his Father, and took nothing from the Publick Worship that did any way conduce to his Glory. He put an end to the repeated Sacrifices of Beasts, by fulfilling what they signify'd, in offering up his own Body, once for all, upon the Cross; and leaving to the Church that Allsufficient Sacrifice of himself for their perpetual Commemoration.

He taught that God was to be worshipped in *Spirit* and in *Truth*; not in the least to derogate from the *Publick Worship* of God, but to shew that the *Typical Service* was within a while to cease, and that the *Heart* and *Inward Affections* were always to accompany the *External Worship*.

St. John  
iv. 24.

He

St. Matth.  
vi. 6.

He gave an especial Command for Secret Prayer, because there was no need at that time of Exhorting to the Publick Worship, which was then sufficiently frequented, and in which the Hypocrisy of that Age did so much Reign. And besides, by that Precept of his, he tacitly reprov'd the Ostentation of the Pharisees, which was so notorious in all their Publick Devotions.

Our Saviour was so far from Discountenancing the Publick Service of Religion, that he came to remove the Jewish Confinement, and to make way for all the Nations of the Earth, to come in and glorifie God with one Heart, and with one Voice.

Wherefore our Christianity does consist in serving God as Parts of the Body of Christ, and in a Joynt and Festival Commemorating of the exceeding great Blessing of our Common Redemption.

Had an inward Faith, and a Private Devotion been sufficient to have carried Christians to Heaven, they would never have Assembled together in the hottest Times of Persecution, when their Meetings expos'd them so much to the Observation and Rage of their Enemies.



Enemies: But they very well knew that Christ had required an *open Confession* and Acknowledgment of his Religion from all his Followers, and had made it their Duty to keep up a constant Communion with him, and with one another in the Publick Offices of Divine Worship; and that to be excluded that Publick Worship, upon the account of any notorious Crime, was so dreadful a punishment, that it was no less than an Anticipation of the Future Judgment of the last Day, when the Wicked shall be *Eternally* separated from all Communion with the Righteous.

Christians are not to look upon themselves as single Persons, of distinct and separate Interests; but they are to consider themselves as Members of the same Mystical Body, as Parts of the same Spiritual Society; that they are Redeem'd as a Church, and are to glorifie God as a Church; that their chief Blessings are those they enjoy in Common, and that no Private Devotions are acceptable to God, when set in opposition to the Publick.

Many indeed, say what we can to the contrary, are apt to suppose themselves good Christians, barely by Believing in Christ, and

by Praying in private; but they would do well to consider, that the Catechumens of old, or those, who were but in a preparation for their Baptism, were accounted Believers, were taught their Creed, and instructed how to pray, before they were admitted into the Christian Union, or into the Society of the Church by way of Baptism; and before they were made Partakers of those Privileges which Christ has purchas'd for such, who serve him in the Assembly of the Saints.

\* See Mr. Thordike of Religious Assemblies, Bishop Patrick, Dean Sherlock, on the same Argument.

Wherefore upon these, and several \* other Accounts which I shall not insist on at present, it may plainly appear, that the Nature of our Religion is such, that it especially requires a Publick Profession and Exercise.

III. There is nothing that so much promotes a Spirit of *Universal Charity*, as a due esteem and practice of the Publick Worship.

The best Natural Argument that we have for the loving one another, is the Consideration that we are Creatures made for Society, that our private welfare is infinitely advanc'd by mutual Beneficence, and that  
our



our trueſt Intereſt is inſolded in the Publick Good.

But Chriſt, who has form'd us into a Religious Society, and made us Members of the ſame Body by a Myſtical and Sacred Union, has laid a Foundation for a ſtronger Tye of Friendſhip, and for more generous Acts of Love.

For how can the things of this World divide us, when we muſt expect them no otherwiſe than as the Effects of our Prayers, and muſt deſire them no further then as they are ſerviceable, or at leaſt no Impediment, to our everlaſting good?

What can bring us to a greater concern for one another, and more Unite our Affections, than a frequent Meeting at the ſame place of Worſhip, and joyning together in the ſame Duties of Religion? If common Converſation has ſo many Attractives, ſo many Charms in it, how muſt a *Sacred Familiarity* endear us? Where we have but one great Buſineſs to proſecute, and 'tis the Intereſt of us all to promote that: where we endeavour to appear in the beſt Temper, the mildeſt Diſpoſition, and the moſt humble frame of Mind: where we lay by the diſtin-

ctions of Family, Place, and Title, and all the little Differences that the order of this Life creates : where we advance no particular ends that are contrary to the general Good, but rejoyce to promote each others Salvation : where we withdraw our Minds from Earthly things, which occasion so much Passion in Mankind ; and set our Hearts upon that Heaven which is large enough to receive us all, and to satisfie us with full content.

How can we be angry with those Persons, who meet at the same place of Worship with our selves, and appear in such Postures of Reverence and Humility, as plainly signifie that they are Repenting of all their Sins, and humbling themselves for their Infirmities ? How can we retain any Enmity against our Fellow-Christians, when the very Duties which we our selves are engag'd in, must needs suggest the many Provocations we have offer'd to God, the gracious Pardon we have receiv'd from him, and the Condition upon which that Pardon was dispens'd, viz. the Forgiving of one another ? Or how can there be any Entertainment for those narrow and fordid Passions of Malice, and Hatred, and Revenge

venge in the Breasts of those who are the Worshipers of God in Publick, who cannot but have their Minds rais'd, their Affections sweetned, and their Hearts enlarg'd by the Solemn Praises in the Congregation?

'Tis in the Church that we must learn the truest Union of Hearts and Affections; where we are all concern'd for our Common Salvation, and all rely upon one Common Saviour and Redeemer; where all the Gifts and Graces of Christ are bestow'd for the Edification of his Body, and all our greatest Benefits are enjoy'd in Common; where we are dispos'd to pray for one another, to rejoyce with one another, to suffer with one another.

But the greatest part of the Christian World are as yet Strangers to this Happiness, for they are most divided in that *very thing* which should peculiarly *Unite* them; what Peace therefore can be expected in Temporal Matters, when Men will not indure a Communion in Holy things? And what more probable Reason can we assign of the Divisions and Hatreds, and the malicious Oppositions of one another throughout the Christian World, than that we are unhappily *Divided*

vided in the *Publick Worship* of God? That some Mens Devotions are held either Idolatry or Superstition to others? and that many look upon it as a main part of Religion to expose and vilifie the Worship of others?

O gracious God, the Lord of Peace and Concord, look down in Mercy upon thy Universal Church; and give us, through the Light of thy Gospel, and the Influence of thy Spirit, such an understanding of the *True Christian Worship*: that we may all come to glorifie Thee with one Heart and with one Voice! That all Factions and Persecutions, and bloody Wars may cease in the Christian World, and all who call upon thy Name may be at Unity among themselves! That we may be as tender of other Rights, and as sensible of their Calamities, as if they were our own! That at length we may become one Holy People, one City of God, one Body of Christ!

IV. The frequenting the *Publick Worship*, with that Preparation, and with those Dispositions which it requires, is the best way, whereby we may attain to *Solid Piety*.

It is a great Blessing to have a Soul inflam'd with the Love of God, and then to be able to guide that Flame with Discretion; to keep it regular, and within the compass of the Altar, and not to suffer it to waste away in violent Agitations, or an Enthusiastical Zeal.

It is much better to be pious in the old way of daily attending upon God in the Publick Service of the Church, than to affect new Ways, and new Liberties, and such singularities of Holiness, as will make People more Fanciful, but less Humble and Devout.

What can a Christian want towards the real Edification of his Soul in Faith and Knowledge, in Vertue and Godliness, who makes a Conscience of Attending the Publick Assemblies, as often as he reasonably can? For there he shall meet with the pure Word of God, and feel the mighty Efficacy of it on his Heart; his Mind shall be many times more enlightned by attentively hearing a Chapter read in the Church, than if he had industriously consulted the best Commentators: The Majesty of the Place, the Authority of him who Officiates, and the Sense we have

have that God is speaking to us, are apt to put our Thoughts into such a Religious Frame, that we have as it were a New-understanding created in us: And besides, the Holy Spirit loves to go along with his own Ordinance in some peculiar Vouchsafements.

\* Psal. 73.

The devout \* Prophet could not well understand some of the Difficulties about Providence, till he went into the Sanctuary of the Lord; but that soon gave him a sufficient knowledge of them, and what is more, a Contentment under them too.

True Christian Knowledge does not come in so sound and so useful by hard Study, as by having a Temper fit to receive it; and we have many times a Divine Truth more strongly imprinted on our Minds, or more fully confirm'd unto us, when our Hearts are Tender and Devout, then when our Heads are exercis'd in the deepest Thinking.

It is further observable, That Men are generally much more subject to Impressions and Affections, when they are Assembled; then when they are Alone; and this holds good in relation to Sacred, as well as to Civil Affairs: Thus in the Church, or in our Pub-

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lick Devotions, besides the *direct* Influence which we singly feel, we then receive a *Collateral* enforcement from that Union of Consent which we observe in others, and which may be easily and quickly known; because the very Gestures of the Body, the Tone and Accents of the Voice, and the different Appearances of the Countenance, are a sort of *Universal Character*, which naturally express the more *prevailing Passions*, and inward Sentiments of the Soul: and therefore we are encourag'd more freely to indulge those *Religious Affections*, which we find are no *Singularities* of our own particular Complexion, but such as are common to all People, whenever they are truly sensible of the Majesty of God, and of the power of Religion.

But further, The Publick Offices of the Church are such an equal Nourishment, so well-prepar'd, and so kindly fitted for all the wants of a Devout Worshipper, that if they be constantly made use of, they will not fail of bringing us to a strong habit of Piety.

D There

There may be other ways of Devotion more gratifying to the Fancy, but not so productive of sincere Godliness: They who are content with the wise Methods of the Church, shall be gradually rais'd into a *Divine Life*, as their other Graces increase, their *Humility* shall be equally enlarg'd; and their *Zeal* shall never out-run their meek Obedience.

Though they feel no Extraordinary Transports, (for the very *Custom* of doing Good things will go near to lessen *those*) yet they shall not fail of a lasting and an abiding *Comfort*; and though they do not rise into Holiness with any *Luxuriant Growth*, yet they shall have a *sound Proficiency*, for they shall encrease, with the *Encrease of God*.

The true Improvement in Christianity does not lye in any singular and affected Austerity of Life, scrupulousness of Mind, Unquietness of Zeal, separated Sanctity; or in reaching after such *Spiritual Heights* as are beyond the proportion of Humanity: but it lyes in a temperate, humble, serious and wise deportment of our selves, in a Constancy of Duty, a Regular Piety, a Condescending, Brotherly Mildness of Soul, in an

Ex-



Extensive Charity, and a Sincere Concern for the welfare of all Mankind : And this is the very Improvement towards which all the *Publick Offices* of the Church seem to conspire ; for they are apt to fill our Minds with the most *Aweful Sense* of the exceeding Majesty of God , and with the most *Humbling Thoughts* of our own Unworthiness. They are fitted to work in us the Obedience of Creatures, and the Humiliation of Sinners ; to raise and enlarge our Affections, with proper Forms of Praises and Thanksgivings , and to extend our Hearts in Supplications and Intercessions for others.

Add to all this, That our *Publick Worship* is a *True Spiritual Sacrifice* to God , which no Private Prayers or Praises can be, though otherwise of Excellent use ; for 'tis the Nature of all *Sacrifice* to be an *Open, External* and *Publick Acknowledgment* : and therefore the solemn performance of *This*, is a distinct Vertue from all other Acts of Obedience , and of a different Obligation from all other Duties : Those of the most Improved Minds, can never be excused from Offering up this peculiar Sacrifice, and those of the meanest Attainments may comfort themselves in dis-

*Bishop La-  
ney on  
Hebr. xiii.  
vers. 15.*

charging this *Necessary Homage* to God: for certainly, it must needs be a wonderful satisfaction to any good Man, when he reflects that he has done something that is acceptable and well-pleasing to him, who is able to reward him with endless Glory.

To conclude, *Private Prayer* is the best Argument of our own Sincerity, but *Publick Prayer* of our open Confession of God. The *first* may be perform'd by the Heart alone; and the inward Motions of the Soul; but the *other* requires the Reverend Deportment of the *Body*, and the Attestation of the Voice to glorifie our Maker. By the *one* we best declare the Omniscience and Spiritual Nature of God; and by the *other* his Greatness, his Majesty, and his Power.

Let this therefore be our constant Rule in all our *Publick Devotions*, to have ever an especial regard to the *Life and Soul*, to the *Spirit and Truth of God's Worship*; to enliven all our outward Actions and Demeanour with the holy *Intentions* of the Mind, and the devout *Affections* of the Heart; and to make all those Ceremonies and Decencies which

which our Church has either innocently Retain'd, or prudently Instituted, to be as Instrumental to our Spiritual Worship, as we can possibly make them; and not to run into such vain Fancies, as if the Gospel were an Enemy to Bodily Worship, or that were too gross a way of Honouring God.

Alas! all our most Inward and Refined Worship of Soul and Spirit, can never reach the Dignity, the Majesty, and the Spirituality of That God we Adore; but in its highest Exaltation is Unequal, and Imperfect, and can find no Acceptance with God, but thorough the Infinite Merits of his Son!

What are all the sublimest Acts of the Soul when employ'd in the Worship of God, but Ignorance, Blindness, and meer Disparagements of his Glory, when we consider the Transcendency of the Divine Nature? though as it proceeds from us, it be an honest and a well-meant Service. And now, since God has given us Bodies as well as Souls, we have no reason to conceive otherwise, but that he requires to be Honour'd by Both, according to that State and Condition of Nature

Nature in which we are Constituted, and that Order of the Creation in which we are plac'd: for what can we do more than Glorifie the Almighty in those Capacities he has given us.

Let the Seraphim and Cherubim, and the Angels that are round his Throne, bless him and praise him in their more Exalted way, and with the pure Emanations of the Mind; but let us Magnify God with that, with which they cannot, *viz.* with the lowest *Prostration* of our *Bodies* too.

Accept, most mighty God, that Tribute of Worship which thou hast enabled us to perform; and when thou givest us *New Powers*, they also shall be employ'd to magnify thy great and wonderful Name. All the Glory which we can give thee, is but the Reflection of that Light which thou doest first dart on us; and when thou takest us nearer thy Presence, we shall then more perfectly Reflect thy Image

Since thou hast design'd a most Glorious *Resurrection* for our Bodies, we may conclude that *they* also shall bear a part in that most *spiritual Worship* which shall be paid thee in the highest Heavens to all Eternity; and  
since

since thou hast consecrated even these Cor-  
ruptible Bodies of ours into the Temples of  
the Holy Ghost, thou wilt not disdain  
that *Present Worship* which they now can  
pay.

We will therefore Glorify thee with our  
Souls and with our Bodies, because thou  
hast Created and Redeemed them both;  
we will constantly pay thee an *External  
Bodily Homage*, but such as shall be Anima-  
ted with the *Mind*, and the *Spirit*, without  
which we cannot truly Worship Thee, who  
art an *Infinite Mind*, an *Infinite Spirit*.

Let us always remember what a zealous  
Concern the Humble and Meek Jesus  
shew'd against the Prophaners of the Tem-  
ple; and when we enter into the House of  
Prayer, let us lay aside all our *Worldly Cares*,  
least we make it a *House of Merchandise*: let  
us not come with any *Covetous*, *Unjust*, or  
*Malicious* Designs, least we make it a *Den  
of Thieves*: But let the *Sacredness* of the  
Place, and the *Weightiness* of the Business we  
come about, which is no less, than the Glo-  
rifying of God, and the Saving of our Souls;  
Let these Considerations fill us with Holy  
Thoughts

Thoughts and Affections, and compose us  
to such a *Reverent Behaviour*, as may best  
express the *Humility*, and *Seriousness*, the  
*Love*, the *Joy*, and all the *Inward Pity* of  
our Souls.

We will therefore glorify thee without  
Souls and with our Bodies, because thou  
hast Created and Redeemed them both;  
we will constantly pray thee and Extol  
Bodily Praise, but such as shall be Anim-  
ated with the Mind, and the Spirit without  
which we cannot truly Worship Thee, who

art an Infinite Mind, an Infinite Spirit.  
Let us always remember what a reason  
Concern the Humble and Meek Jesus  
threw against the Prophets of the Tem-  
ple; and when we enter into the House of  
Prayer, let us lay aside all our worldly Care,  
least we make it a House of Merchandise: let  
us not come with any Covetous, Envy, or  
Malicious Designs, least we make it a Den

of Thieves: But let the Sweedness of the  
Place, and the Neighbourhood of the Saints we  
come about, which is no less than the Glo-  
rifying of God, and the saving of our Souls;  
Let these Considerations fill us with Holy  
Thoughts.